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Note

Contributions in the form of notes or discussions should be sent to John A. Scott, Northwestern University, Evanston, Ill.

ON LUCRETIIUS ii. 160

The line appears in the two Leyden manuscripts *unum in quem coepere locum conexa feruntur*. Lachmann changed to *conixa* and has been followed by all succeeding editors though he adduced no evidence for his emendation, probably as the vulgate had *connixa*. The reading *conexa* should stand.

The manuscripts show ten passages where the verb *conectere* is used, five where the noun *conexus* appears, and none at all where the verb *coniti* is found. The fifteen places mentioned are ii. 160, 251, 268, 478, 522, 700, 712; iii. 687; vi. 1010; i. 633; ii. 726; iii. 557, 740; v. 438. Thus Lachmann's emendation becomes an ἀπαξ λεγόμενον.

In order to uphold this emendation one must consider that the conjunction at of l. 157 contrasts the composition of the *corpuscula vaporis* with that of the *primordia* as the former are *complexa* and the latter are *solida simplicitate*. This interpretation is apparently borne out in 161 ff. as therefore the *primordia debent . . . praecellere mobilitate et multo citius ferri*. Does not this conjunction rather contrast the places of operation of the *corpuscula* and *primordia*? The *vapor non per inane meat vacuum* but the *primordia per inane meat vacuum*. Both the similarity of phrase and the prominent position show that this interpretation is sound, and therefore we may see a comparison between the composition of the *corpuscula* and that of the *primordia* as the former are *complexa* and the latter are *conexa*. Furthermore, the phrase *solida simplicitate* is modified in i. 610 by the words *minimis stipata cohaerent partibus*. If then the *primordia* are composed of parts, as *suis e partibus* of ii. 159 recalls, and the *corpuscula*, which are the parts of the *vapor*, are *complexa*, how can the *primordia* fail to be considered as *conexa* in our passage? The emendation *conixa* weakens the passage by forcing an interpretation which is substantiated neither by the usage of Lucretius nor by his established atomic theory.

F. M. FOSTER

FAIRMOUNT COLLEGE